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Christian Secretary.

HARTFORD, FRIDAY, SEPT. 25.

New Haven Association.

The churches in this Association will perceive, by reference to the notice in another column, that the place for holding its next annual meeting is changed from Wallingford to Meriden. The Wallingford church are about to remove, and make some repairs on their meeting-house, which we learn from the Clerk of the Association is the cause of this change. It is important that all the delegates should understand this arrangement.

The Ministerial Conference of this Association was notified by its Secretary to meet in Wallingford on the 6th of Oct. Presuming that it was his intention to call the meeting at the same place where the Association is to meet, we have changed the notice accordingly.

Loaning Pulpits.

It has been customary for a long time for the liberal Christians, as they call themselves, to accuse the evangelical party of bigotry and narrow-mindedness for refusing to grant the use of their pulpits to these self-styled liberal Christians. When ever a refusal of this kind is made, the church, or preacher that makes it is pretty sure to hear a good deal said about persecution, unwillingness to hear the truth, &c., and then they will change their tune and cry out Phariseism, self-righteousness, and the like; just as though it was admitted by common consent, that pure and undefiled religion is bound to fellowship every thing that presumes to wear the Christian name, from Theodore Parker's refined infidelity down to old father Hosea Ballou's modern Universalism.

The last Christian Watchman contains a letter from Vermont giving an account of a Universalist ordination which occurred at Hinesburg not long since. "The exercises," he says, "were held in the Baptist meeting house, which was granted out of courtesy to the citizens and neighbors of that school of thinking, as it was not occupied for any other purpose at the time. When, however, afterwards, we both heard and saw the flood of error poured out upon the congregation from that dark where we were accustomed to stand in the defence of the gospel, when we saw the truth so horribly mangled and the Bible eviscerated of its most important doctrines, we resolved never again to lend our consent to such a degradation of the house of God; nor could we advise any church to do so, even when those who rank themselves among this sect of mis-called Christians, as respectable men and noted for many excellent amiable virtues, as is the case in this town to a remarkable extent."

Courtesy is a grace which every Christian should keep in exercise, not to those of his own household of faith only, but towards all men irrespective of their faith. But there is a wide difference between courteous behaviour and throwing open the pulpit for the worst kind of error. It is customary to dedicate a house of religious worship to the service of God, and when so dedicated, the church worshipping in it, should be careful to guard it against everything that is calculated to dishonor God. The pastor of the Baptist church in Hinesburg, it seems lent his consent to the opening of the Baptist meeting house for Universalist preaching, and before the exercises were closed resolved never to be guilty of such an act again. He felt that that house had been desecrated by "the flood of error" which was poured out there. It is time that this feeling of false modesty was done away with, and for Christians to stand up boldly for the truth; and while they exercise all due courtesy to their neighbors and all others that business may bring in their way, to remember, however respectable and virtuous they may be, if they hold radical errors in matters of religion, to "hold no fellowship with them" neither bid them God speed.

League of Universal Brotherhood.

The last Christian Citizen contains a Pledge for a new society, called the "League of Universal Brotherhood." It is surrounded by a pair of clasped hands, and two quotations from scripture, one from Acts xvii. 26. "God hath made of one blood all nations of men;" and the other from Isaiah 11: 4; "Nation shall not lift up the sword against nation, neither shall they learn war any more." The Pledge requires a belief that "all that is inconsistent with the spirit of Christianity and destructive of the best interests of mankind, and demands that the members of the League shall never enlist in any army or navy, or yield any voluntary support or sanction to the preparation for or prosecution of any war by whomsoever or for whatsoever purpose declared or waged. Its members are to employ all legitimate and moral means for the abolition of all war, and the spirit of the manifestations of war throughout the world; for the abolition of all restrictions upon our international correspondence and friendly intercourse, and of whatever else tends to make enemies of nations, or prevent their fusion into one peaceful brotherhood, &c.

The plan of the League originated with Mr. Burritt before he left for England, where he has procured upwards of one hundred and fifty signers, many of them distinguished men. He proposes to publish a weekly list of names of all who unite with the society, in his paper at Worcester. All nations, kindred and tongues, are invited to join the League.

This society has been organized, no doubt, with the purest intentions; for Eliza Burritt, and many of the names which accompany the Pledge, are philanthropists; but we have no faith in it as an agent to conquer the spirit of war. Its influence may be salutary upon mankind, but it requires something more than a society of good men to overcome the corruptions of the human heart, and make men love their enemies. Nothing but the Gospel of Jesus Christ, accompanied by the influences of the Holy Spirit upon the heart, renewing and regenerating the sinner, can ever make him the friend of peace in the sense in which our Saviour understood it. Societies like these strike off the branches, while the gospel lays the axe at the root of the tree. We do not object to societies for moral reform—they may be very useful in their place; but it is necessary, at the same time, to remember that the Bible is exactly calculated to produce "peace on earth, and good will to men." The Gospel then, should ever stand pre-eminent with our modern reformers; and when its spirit and precepts are fairly understood and appreciated by the world, the spirit of war and bloodshed will cease. When men forget this, and like Huidobius attempt to reform the world by their own unaided efforts, they invariably fail.

Religious Intelligence by the Cambria.

The only account that we have seen of the meeting of the Evangelical Alliance recently held in London, is the following which appeared in the secular papers among other items of foreign news.

THE EVANGELICAL ALLIANCE.—The conference of this body, held in London, was attended by Delegates from the Free Church of Scotland, the Wesleyan Methodist connexion, Presbyterians of all descriptions, some from the Established Church of England, from France, Italy, Germany and Russia, whilst sixty came from America. Among the delegates, those from the Wesleyan Methodist body and the Free Church of Scotland were the most numerous. The deliberations were conducted with closed doors, a proposition for the admission of reporters having been formally discussed and negatively by a large majority. From the official report of the proceedings, we learn that various Committees have been appointed to carry on the preliminary business for the formation of the "Alliance."

Into this alliance only those persons are to be admitted who hold what are generally understood to be Evangelical views; but these are not to be regarded in any strict sense as a creed or confession, nor is the "Alliance" to be considered an Alliance of denominations, but of individual Christians, each acting on his own responsibility; neither is it contemplated that it should assume the character of a new ecclesiastical organization. Branches are forthwith to be established for: 1. The United Kingdom of Great Britain and Ireland, exclusive of the British colonies. 2. The United States of America. 3. The Kingdom of France. 4. The North of Germany. 5. The South of Germany and Germany Switzerland; and additional branches are from time to time to be recognized as such by the concurrence of any two previously existing branches. Among these branches official correspondence is to be maintained, and annual reports to be associated. The meetings were subsequently addressed by Rev. Thos. Mortimer, Rev. Mr. Pomeroy, of Bangor, U.S.; P. D. Hardy, Esq., of Dublin, &c.

The fourth general meeting of the Alliance was held on Monday evening, in Exeter Hall, Thomas Parker, Esq. in the chair. The Chairman stated that the great object of these meetings was to extend the knowledge of the principles and the proceedings of the Evangelical Alliance, to ensure a larger amount of Christian sympathy as well as to afford to friends who came from America and the Continent of Europe the opportunity to express those sentiments by which they all professed to be associated. The meeting was subsequently addressed by Rev. Thos. Mortimer, Rev. Mr. Pomeroy, of Bangor, U.S.; P. D. Hardy, Esq., of Dublin, &c.

The Resolutions were adopted, recommending that the first Lord's day in each year should be observed by the members and friends of the Alliance throughout the world as a season of prayer on behalf of the objects of the Alliance; that Orthodox Christians of all sects should exercise Charity toward each other, pledging themselves in their controversies to avoid all rash or groundless insinuations, and to maintain the meekness and gentleness of Christians by speaking the truth only in love.

The Conference refused to receive Czerski, the ex-Roman Catholic priest and colleague of Ronge, on account of his doctrinal errors.

Religious toleration appears to be on the increase in Turkey. Prince Callanikli has been appointed Minister Plenipotentiary of the Porte to the Court of England. "The appointment of a Christian," says the *Eclogue*, "to fill so elevated a post does great honor to the Sultan. It is an additional pledge given by him to the friends of civilization, and a confirmation of the sentiments of justice with which he is animated towards all his subjects."

Affairs at Rome.

Since the election of the new Pope, every foreign arrival has brought intelligence of his unbounded popularity arising from the extreme liberal policy—when compared with his predecessors—which he had adopted. The new Pope may be a very liberal minded man, but the political affairs of the Papal states at the time he assumed the chair, were in such a state as to require a liberal policy, and had he pursued a different course, a revolution might have followed. But the popularity of the Pope is destined, we think to be of short duration; not a word will be heard about it five years hence; for before that time, Rome will be pursuing the same bigoted course as heretofore. The Pope may attempt to carry out the liberal measures which are said to be in progress, but we have little doubt that he will in the end yield to his College of Cardinals and pursue the course marked out by him.

The following intelligence was received by the Cambria: **ROME.**—The College of Cardinals, composed as it is almost exclusively of the most bigoted members of the old, worn out servile faction, continues to throw every obstacle in the way of the Pope and of his Minister, Cardinal Gizzi. Not a measure of amelioration or reform is proposed which is not immediately denounced by the College. The Pope and his Minister, however, are not daunted by the faction, and reforms in the civil administration, and in the municipal institutions, which have been long demanded by the people, are in progress of preparation. A letter from Rome, dated the 18th ult., says that one of the Cardinals having observed to the Pope that if he did not alter his system, the people would demand a constitution; "and why should not succeed to their desire," replied his holiness, "if a Constitution was necessary to the welfare of my subjects?"

Newton Theological Institution.

Its present Condition, Professor, Visit of Dr. Hengstenberg, the Northern Baptist Education Society, &c.

MR. EDITOR.—Being myself from Connecticut, and having been for some months a resident at Newton, it may not be improper for me to give you some account of the Theological Seminary at that place. For the Baptists of your state, cannot fail to feel an interest in the welfare of the first Divinity School of their denomination, in New England. It has, however, seemed to me, for a long time, that the advantages of Newton Institution, were not fully known, to my own denomination in the land of "steady habits." For if the young Baptist ministers in Connecticut, were fully aware of the facilities for Theological study, which Newton affords, free of expense, I am sure that more would avail themselves of them. I say more—for I myself know of many ministers in my native State, whose education is more limited than it should be. Nay, I know of but few, comparatively, who can read God's word as it is revealed in the Bible. And yet a knowledge of the original Scriptures can be gained at our own institutions, "without money and without price." The labor and diligence are alone required. But, alas! how few men, and how few ministers of the gospel, even are willing to endure the toils of patient study, when an education is freely offered them at their hand! Pious and devout brethren, but with rash zeal, seem to rush into the ministry "as the horse rusheth into the battle," as though the conquest of grace were to be won like those of blood!

Now it is not my purpose to say a single word to disparage. On the other hand, I would with all

my heart, encourage and commend. I would not despise small things. But I am not satisfied with small things, when we can just as easily have great ones. I therefore present to my brethren, who are preparing for the ministry, (and, perhaps, to some who are already in it,) the advantages for Theological study which Newton Institution affords.

Its instructors are able. Indeed, it is questionable whether they are second to any in our country. They have, the most of them, enjoyed the best educational advantages, both in America and in Europe. Their knowledge of the subjects, which they respectively teach, is immensely profound. Besides, they have much of the enthusiasm and spirit of the true scholar. Indeed, I have never seen a teacher who would do more to give to a *dead* language the breath of life, than Dr. Hackett, the Professor of Hebrew. In his hands a *dead* language seems to rise from the dead with a renewed living energy. And, the original Scriptures seem to partake of something of the threefold vivacity of their ever living Author. Such is the instructor of Hebrew, who withal is also an amiable and generous man, as well as an unassuming Christian.

Of the other members of the Faculty we cannot speak at length, though we would like to say much. **Dr. Ripley** is too well known as a commentator on the New Testament, to need our commendation. And in the department of Ecclesiastical History, **Dr. Sears**, the venerable President of the Institution, is considered an *oracle*. I believe all denominations of Christians, freely yield him the palm in this branch of sacred lore.

Our Library consists of about five thousand well-selected volumes. From this, the students are furnished with text-books gratuitously. There is also a *Reading Room* in which are to be found most of the religious and other periodicals of the day.—**Tuition and room-rent** are both free. The rooms are also mostly furnished with expense.

It seems that our worthy Institution begins to receive attention from distinguished men abroad.—

For it was honored during the last summer by a visit from **Dr. Hengstenberg**, court preacher at Berlin, Prussia. This courtly Divine is a brother of the *Doct. Hengstenberg* so well known among biblical students, as the author of the *Chrysolite*, and of several other important works in his native tongue. But I must hasten to the last topic of this letter.—**The Northern Baptist Education Society.**

This society is almost necessarily connected with the Newton Institution. For its plans are all formed in reference to it. It supports its beneficiaries very honorably. It gives to each one his *entire board* at the Institution and about twenty dollars a year, besides. This makes in all about \$100 per annum which each beneficiary receives, gratuitously, from the society. But, sad to tell, notwithstanding the munificent provision, which this society makes for the moral education of young men; yet it has more *meagre* than men. The applicants for aid are not so numerous as its resources are abundant.—

Indeed, I suppose the society is ready to day, to receive *twenty* new beneficiaries, and would provide for them as above stated. But where are the men who are willing to qualify themselves thoroughly, to become preachers of the Gospel? Multitudes, I had almost said are ready to jump into the pulpit. But how few are they, who are willing to become thoroughly furnished for the work, even when an education is offered to them free of cost!

Now, in conclusion, my brother, I ask your pardon if I have spoken too boldly and assuredly. I have endeavored to write with honest motives and with a feeling heart. My main object is to present the idea of raising the standard of ministerial education among your readers. But at the same time I would not forget other indispensable qualities. For while I would increase the strength of the intellect, I would also warm the heart. In urging intellectual culture, I would also enforce the importance of moral might and fervent piety. But the latter without the former, is in these times very much like the precious gold in the ore; its inherent excellence does not appear on account of the encumbering rubbish and dross, in which its lustre and glory are concealed. In fine, if I have said a word which shall turn the attention of a single brother to Theological study with increased interest, I shall be happy in the thought, that I have not written in vain.

Yours fraternally, E. J. A.

Tyngsboro, Mass., Sept. 14th, 1846.

Resignation.

We learn from the last Watchman that the Hon. Heman Lincoln has been compelled, by feeble health, to resign his office as Treasurer of the Am. Baptist Missionary Union. His place has been supplied by the election of Richard E. Eddy, Esq. Mr. Lincoln has been elected a member of the Executive Committee, in place of Hon. Richard Fletcher, who declined the appointment. At a meeting of the committee, the following minute was entered upon the record by an unanimous vote, and ordered to be published.

"The Hon. Heman Lincoln having felt it his duty to retire from the office of Treasurer of the Am. Baptist Missionary Union, the Executive Committee, in accepting his resignation, regard it as incumbent on them to express in emphatic terms their sense of the wisdom and fidelity with which he has uniformly discharged the duties of said office. For twenty-two consecutive years, he has been unanimously elected to that office, and during the whole period, has fulfilled its obligations and borne its responsibilities, entirely without pecuniary compensation. He has taken many journeys in the service of the Board, and defrayed the whole expense from his own resources; and, in times of difficulty and trial, he has sustained the credit of the treasury by loaning the full amount of his personal ability. For such services and sacrifices, he is entitled to the gratitude of this committee, and of all whom they represent."

The committee would respectfully tender to him the assurance of their sympathy in the afflictive dispensation of providence that has rendered his resignation necessary; and, in releasing him from the cares and duties of that office, which he has so long and faithfully filled, they are grateful at the prospect of still enjoying, in another relation, the benefit of his sound judgment and intelligent counsel. Their fervent prayer is that he may be long spared to aid them in an enterprise for whose interests he has labored with such commendable assiduity and perseverance.

Ordination.

In pursuance of a call from the Colchester Baptist Church, a council assembled at their meeting house, on Tuesday, Sept. 15th, 1846, at 2 o'clock P. M. to take into consideration the propriety of ordaining brother Percival Mathewson, who has been laboring with them in the ministry, since April last. The Council was organized by appointing Rev. A. Bolles, Moderator, and E. Loomis, Clerk. Dr. M. gave a relation of his Christian experience, call to the ministry and views of Christian doctrine.—After a pretty full examination, voted unanimously to ordain him to-morrow morning. Assigned the parts &c.

Wednesday morning, met at 10 o'clock and attended the exercises as follows:

Reading select portions of Scripture, by E. Loomis of Salem. Introductory prayer, by Rev. B. G. Goff, of Colchester. Sermon, by Rev. R. Cook, of Jewett city, from Mark 16: 15. *Preach the gospel.* Ordaining prayer, by Rev. N. Wildman, of Lebanon. Charge, by Rev. A. Bolles, of Colchester Borough. Hand of fellowship, by Rev. M. H. Rising, of Norwich. Address to the church, by Rev. B. Hicks, of Mansfield. Concluding prayer, by Rev. C. Leffingwell, of Bozrah. Benediction, by Dr. Mathewson, the ordained.

The several parts were well sustained; a numerous congregation were attentive listeners, and a well trained singing choir, added interest to the occasion.

E. LOOMIS, Clerk.

• This is to be distinguished from Colchester Boro'. The church is one of the oldest in New London Association. It was gathered many years ago, by Elder Christopher Palmer, grandfather of Elder Wm. Palmer of Norwich. The meeting house stands between Colchester Boro' and Norwich, 7 miles from the former and 10 from the latter, near the place where the towns of Lebanon, Colchester and Salem, corner on the west line of Bozrah. The house stands in Lebanon, probably on account of a large part of the church living in Colchester, and the apple tree under which father Palmer was ordained standing in C., it took the name of Colchester. Salem church is in the part of the town which formerly belonged to Colchester, and was at first called 2d Colchester, and the other 1st Colchester. A third church was also gathered in C. west of the Boro', which has frequently changed its name and location. These frequent changes, though well understood here, need some explanation to those living at a distance.

E. L.

Warren Association.

The seventy-ninth anniversary of the Warren, R. I. Association was held in the First Baptist church in Pawtucket, Sept. 9 and 10. By the Reflector we learn that Dr. Wayland was chosen Moderator, and Rev. J. P. Tustin, Clerk. The letters showed an addition by baptism of 120 members during the past year. The number of churches in the Association is 30; the South church, Providence, which was organized on the 4th inst., having been received into the Association at its present session. The R. I. Baptist Sabbath School Association was held on Wednesday evening. It appeared from the letters that some 30 or 40 cases of conversion had occurred in connection with the schools, and that several hundred dollars had been raised by them for mission purposes.

The circular letter on the subject of Peace, addressed by the Baptist churches in England to the Baptist churches in the United States, having been read before the Association, Rev. Dr. Wayland presented the following response, which was unanimously adopted:

"To the Baptist churches of the West Riding, Yorkshire, of Lancashire and Cheshire, in Great Britain, the Warren Baptist Association of Rhode Island, United States of America, sendeth Christian salutation."

Beloved brethren, your letter to the Baptist churches of the United States, occasioned by the late rumors of war between our respective countries, has been read in our assembly, and it gives us great pleasure to assure you that it does not contain a sentiment which we do not sincerely reciprocate. We believe that war can never be waged without involving at least one party, but most commonly both parties in unremovable guilt. But for a war between two such nations as ours, neither excuse nor palliation can be framed. Our people are intelligent, and they know the gratuitous misery which war must inflict upon both countries. They are educated in the Scriptures, and they know that such destruction of life and the means of human happiness, is most odious sin against Almighty God. We are brethren of the same family, bound together by every tie of interest and affection, rejoicing together in the blessing of a common Christianity, the united bulwark of the cause of protestantism throughout the world. Two such nations could not be brought into collision, except by the insane mastery of those unholily passions which must bring upon them both the signal displeasure of almighty God. Every precept of Christianity teaches us by all the means in our power to strive to prevent the occurrence of such a calamity. If we act otherwise, we become partners in all the guilt of so unholily a contest. Such are our principles, and we pledge ourselves to act in conformity with them, and to imitate you in every Christian effort to render peace, not only between our own nations, but throughout the world, universal and perpetual.

We rejoice that all the causes of offence between Great Britain and the United States have been happily removed. It gives us pleasure to acknowledge that this result must, in a remarkable degree, be attributed to the forbearance and tempers of your statesmen and the Christian spirit of your people. Conceding to you the honor of having been first in this good work, we will strive to emulate your example until under the dominion of the Prince of Peace war shall be as deeply abhorred on the earth as it is in heaven.

Read in the Association at Pawtucket, R. I., Sept. 10th, 1846, and signed by order and in behalf of the Warren Association.

F. WAYLAND, Moderator.

"A BOSTON NOTION."—Petitions are in circulation in Boston, praying the Legislature to exempt those who do not make, vend, use or derive a profit from the sale of intoxicating drinks, from that portion of the taxes which is applied to repair the mischiefs of such drinks.

The Tribune calls this a "Boston Notion;" but whether it is a Boston Notion or not, it is a very good notion, and one which we hope will be adopted by the different States. It is fashionable among nations to compel a weaker power to pay the expenses of a war, when such war was occasioned by the mal-practice of the weaker power; and we know of no reason why rum-sellers, distillers, &c., should be allowed to go on, quietly amassing fortunes and making paupers, while the honest, industrious portion of community are compelled to pay the taxes for their support. Thousands of honest men, who never trafficked in intoxicating liquors in any form, are obliged to pay for the support of town paupers who were made so by excessive drinking, and who perhaps have squandered handsome fortunes at the rum-sellers, who, after pocketing the poor inebriate's money, turn him over to the temperate men of the town for a maintenance for the remainder of his life. We know that rum-sellers have rights; and we are perfectly willing they should enjoy them; but it must be borne in mind that others have rights also; and if it is contended by our lawmakers that it would be unjust to impose a special tax upon the dealers in intoxicating liquors for the support of dissipated paupers, they cannot fail to see that it is also unjust to tax industrious, temperate men, for the same object, who instead of contributing to the downfall of these paupers, have always used their influence to reform them.

PRACTICAL ILLUSTRATION.—A Wesleyan preacher whose circuit embraces a portion of the states of Pennsylvania and Virginia, it seems by a letter from him to the Wesleyan paper in New York, has been in the habit of preaching against slavery in both states. He had pursued this course for some time, when some of the slaveholders in Virginia determined to abate the nuisance. A warrant was made out for him, and on his next arrival he was addressed in a legal form by the sheriff, who was waiting on the steps of the house where he was to preach. He was permitted to hold a service, when the sheriff took him in custody, and while on their way to a Justice having arrived at the edge of a wood, the preacher says the passage of scripture "When they persecute you in one city flee to another," occurred to his mind, which he resolved to obey to the letter; and putting spurs to his horse, he fled twelve miles at the top of his speed, when he found himself safe in Pennsylvania. Nothing has been heard from the sheriff since.

Sontheimer, (Ms.) Sept. 14, 1846.

BA. BURN.—Seldom is it our painful task to record such deep and sore afflictions as have recently taken place in the family of our beloved bro. Rev. Silas Root, of East Granville, Mass. Two weeks ago last Sabbath the Rev. Mr. Root related from the desk to the church of which he has for many years been a very efficient member, that he had recently lost two beloved and enterprising sons, Silas H. and David L. Root, the former aged 18, died on the 12th of Aug., and the latter aged 24, on the 25th of Aug., making only thirteen days difference between their deaths. He was comforted, however, by the evidence they left that they retained a fond hope in the mercy of God through Jesus Christ.

He has also another son in his family, a young man who is very sick, and according to the last account he will never recover. His daughter also, the Rev. Mrs. Wm. Crowell, of Boston, who was residing with him for a while, had a very sick child, but it is now convalescent. But what is more painful to relate, the Rev. Mr. Root himself was taken unawares a few days since, with a disease which we believe terminated in the typhus fever, which sank him so low as to destroy all hope of his recovery. On the 12th inst., he fell sweetly asleep in Jesus, aged 63 years.

I have been informed that bro. Root was the happy instrument, in the hands of God, of founding the Baptist church in East Granville, over which he was pastor for many years, till the decline of life, and the increase of labors caused him to resign his charge some nine years since. He did not, however, resign his labors. He has ever been before the first to guard the interests of the church, and to contribute bountifully for its support.

Some three or four hours after the departure of Eld. Root, I was informed that our aged bro. Dea. Elijah Spelman followed him into the "spirit world" aged 80. Thus is the church deprived as well as the relatives of the deceased, of two strong supporters. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

R. H. M.

AM. BOARD OF FOREIGN MISSIONS.—The amount received into the treasury during the past year, as appears by the Treasurer's Report, was \$362,073; expenditures during the same period, \$257,605.—The Board, says the Secretary's Report, has 26 missions, embracing 83 stations, and 342 missionaries, male and female, under its patronage. Associated with these are 20 native preachers and 132 native helpers, making in all 494 who are supported by the Board. There have been 1500 conversions during the year. The 73 churches gathered by the labors of the missionaries embrace 24,825 converts from heathenism.

HARTFORD ASSOCIATION.—The following resolutions were adopted at the late meeting of this Association:

Resolved, That a committee be appointed to take into consideration the policy which has prevailed in this State with regard to divorce, and its effect upon the morals of the community, and report to this Association at its next meeting. Bro. R. R. Raymond, E. Cushman, and E. A. Parker were appointed.

Resolved, That a committee of five be appointed to report at the next meeting of this Association, on the duties of members of Christian churches with respect to secret societies. Bro. A. Chapin, R. Turnbull, W. S. Knapp, D. Ives and A. M. Smith were appointed.

John A. Collins, who has been successively an opposer of civil and religious institutions, and a defender of the Community system, has come out with a confession, acknowledging that his former schemes for benefitting the world, are worse than useless.—*N. Y. Recorder.*

It will be remembered that Mr. C. was for several years one of the moving spirits of the Liberator fraternity at Boston. We understand that he states that his former reverence for Christianity amounted only to a respect for it, as our best code of morals; and that he had then no belief in a future state.—This fact may help thinking men to understand what is meant by a belief in Christianity in a certain quarter.—*Zion's Advocate.*

REV. DR. CRAWLEY.—We are informed that Dr. Crawley has received an unanimous invitation from the church in Granville-street, Halifax, to become their pastor. Public opinion evidently points to the Doctor as the most suitable person for that responsible and important situation. Should he comply with the request of the church, it will be necessary to obtain another theological tutor for the denomination. Representations on that subject have been already transmitted to England. We trust that they will be successful.—*Montreal Register.*

RESIGNATION.—We learn from the Recorder that the pastor of the Stanton st. Baptist church, Rev. David Bellamy, has resigned the pastorate of that church, and that the resignation will take effect the first of November. The church has been highly prosperous under his labors. "Mr. B. has received an appointment," says the Recorder, "from the Educational Board at Hamilton, but whether he will accept it we are not informed."

NEW JERSEY BAPTIST ASSOCIATION.—The annual meeting of this Association was held at Camden, Sept. 8, 9 and 10. It appeared by the letters from the churches that 121 had been added by baptism during the year. Among the resolutions adopted was one recommending the brethren to aid in raising the sum of ten thousand dollars, the interest of which is to be expended in procuring books for gratuitous distribution.

The Hon. Noyes Darling, Judge of the New Haven County Court, and Clerk of the Court of Probate, died at his residence in New Haven on the 17th inst.

LICENSING.—A State Temperance Convention was held at Auburn, N. Y., last week. There was a full attendance, and the debates were quite animated. The principal question of debate was on a resolution declaring liquor-selling to be a crime, and of course punishable by law. After a full discussion of the question, the resolution was adopted by a large majority.

Elder Jackson, the pastor of the Baptist church in Wilton, Saratoga co., N. Y., was killed by lightning a week or two since, while standing in his doorway. The Baptist Register says, "some eighteen or twenty years ago, Eld. Ferris, a brother in the ministry greatly esteemed, was struck in a similar manner while standing in his door, in Oswego county."

WESTFIELD, MASS. ASSOCIATION.—From the Minutes just published, we learn that there are in the Association 19 churches, 18 ordained ministers, 1 licentiate, and a total of 1,790 members. Number of baptisms during the year 21; added by letter 65; dismissed 67; excluded 33; dropped 13; died 27; nett loss 72.

DEATH OF EX-GOVERNOR FOOT.—The Hon. Samuel A. Foot died at his residence in Chelsea, on the morning of the 15th inst., after an illness of several months. Mr. Foot has been several times a member of the Legislature, Speaker of the House of Representatives, a Senator in Congress, and Governor of the State. He was an upright, honest man, beloved and respected by all who knew him, and in his last illness was sustained by an unwavering confidence in the promises of the gospel.

MORMON DIFFICULTIES.—The difficulties between the Mormons and anti-Mormons near Nauvoo, appear to be on the increase. The latest accounts from there state that two battles have been fought in which some fifteen or twenty lives were lost. Artillery and muskets were used. Anderson, the Nauvoo leader, and his son, were both killed. The antics had the worst of it. Another battle was hourly expected. It is time that law, instead of mobocracy, ruled at Nauvoo.

The Methuen Gazette propounds the following mathematical question:—"If a man is too poor to pay for a newspaper, how many dogs can he afford to keep?"

The Zion's Advocate adds the following:—"If a man is too poor to pay for a newspaper, how much tobacco can he afford to chew, sniff, or smoke?"

A bookseller in New York advertises a large collection of theological works among which are "600 volumes of the most famous sermons in the language, any one of which is sufficient to establish a first rate reputation for a young clergyman."

We learn that Bro. R. H. Maine has received an invitation from the Baptist Church in Southwick, to become their pastor.

The annual Fair of the Hartford County Agricultural Society was opened at the City Hall on Wednesday evening, and will continue open till Thursday of next week. We learn that there is a very handsome display of all the usual variety of articles generally exhibited on such occasions.

The buildings connected with Niblo's Garden, New York, were entirely destroyed by fire last week. This was a popular place of resort, and had been gradually growing into a theatre for a number of years, till it was but little behind the principal play houses of the city in point of theatrical exhibitions.

The Western Baptist Association of Canada, containing 27 churches, at its recent annual meeting, reported an addition of 279 by baptism.

New Publications.

THE MOZART COLLECTION OF SACRED MUSIC.—Containing Melodies, Anthems, &c., &c., together with the celebrated *Christus* and *Miserere* by Zingarelli, with the adaptation of English words, &c., &c. By E. Ives, Jr.

This is one of a series of Musical Works (practical and theoretically) by the well-known teacher, Mr. Ives, all of which are said to possess great merit. The present volume, which is the only one we have had opportunity to examine, is certainly a very creditable production. There is a fine assortment here, of scientific and familiar music—themes for study and practice, interspersed with simple melodies arranged with light harmonies and admirably adapted to social worship, either in the conference room or at the fireside. This music is mostly new, and much of it original, while there are, besides, a great many adaptations of English words to the works of foreign masters. A fair proportion of the work is given to chants, a species of worship becoming common now in our churches.

Of Mr. Ives' system of instruction, which constitutes an important and carefully elaborated department of the book, we can say nothing from personal examination. Reliable authorities, however, speak of it in the highest terms. We think the Mozart Collection will be decidedly popular. Published by Paine & Burgess, N. Y. and for sale by Robins & Smith.

A SERMON ON CHRISTIAN BAPTISM. By Adam Ramsdell. Gould, Kendall & Lincoln, 1846.

This little volume has reached a fifth edition. Dr. Judson prepared and published it a number of years ago in India, and subsequently prepared it for the American press. The name of the author and the extensive sale it has acquired are sufficient guarantees of the value of the work. A letter to the Church in Plymouth, Mass., and an Address on the mode of Baptising, are added to the work. For sale by Robins & Smith.

THE UNSEEN WITNESSES.—W. Faxon, Calculator.

This is the title of a Poem delivered before the Association of the Alumni of Trinity College, by Rev. Christ Church, Hartford, Aug. 5, 1846. By Rev. Thomas P. Tyler, A. M., Rector of Trinity Church, Fredonia, N. Y. We have

Poetry.

Thoughts of Heaven.

No sickness there—
No weary waiting of the frame away;
No fearful shrinking from the midnight air;
No dread of summer's bright and fervid ray.

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless praise and song;
Its billows break away and melt in foam,
Far from the mansions of the spirit throng.

The storm's black wing
Is never spread athwart celestial skies;
Its billows blend not with the voice of spring,
As some too tender flow'rs fade and die.

No light distill
Its chilling dew upon the tender frame;
No moon is needed there! The light which fills
That land of glory, from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends,
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud, celestial gardens know!
No scorching blast or fast descending shower
Scatters destruction, like a ruthless foe!

No hostile word
Startles the sacred host with fear or dread;
The song of peace creation's morning heard,
Is rung wherever angel minstrels tread!

Let us depart,
If home like this await the weary soul!
Look up, then stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control.

With faith our guide,
White-robed and innocent to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

Cling to thy Mother.

BY GEO. W. BETHUNE.

Cling to thy mother; for she was first
To know thy being, and to feel thy life;
The hope of thee through many a pang she nursed;
And, when amidst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
Thy cradle played, and taught thy lisping truth.
Yes, she is old; yet on thy manly brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close her lids to rest;
She carried, fed thee, lulled thee to thy rest;
Then taught thy tottering limbs their untired art,
Exulting in the fledgling form her nest;
And, now her steps are feeble, be her stay,
Whose strength was thine, in thy most feeble day.

Clerish thy mother; brief perchance the time
May be, that she will claim the care she gave;
Passed are her hopes of youth, her harvest prime
Of joy on earth; her friends are in the grave;
But for her children, she could lay her head
Gladly to rest among the precious dead.

Be tender with thy mother; words unkind,
Or light neglect from thee, will give a pang
To that fond bosom, where thou art enshrined
In love unutterable, more than pang
Of venial desert. Would not her strong trust,
As thou wouldst hope for peace when she is dust?

O mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,
The untoured, unextinguishable debt
I owe thy love; but find my sweet employ,
Ever through thy remaining days, to be
To thee as faithful as thou wert to me.

"How sharper than a serpent's tooth it is,
To have a thankless child!"—*Learn.*

Religious & Moral.

The Sacred Mountains: Mt. of Olives.

BY REV. J. T. HEADLEY.

The Mount of Olives stands just without
Jerusalem, over the stream of Kedron—
Its height and magnitude would not entitle
it to the name of mountain, as we use the
word; but being called such in the Bible,
it belongs among the "Sacred Mountains."
In moral grandeur it towers above all the
preceding mountains that rise along the
horizon of history.

It is difficult to recall any scene vividly
that has been so often described and so long
familiar to us as that which transpired on
the Mount of Olives. The mind is pre-
pared for every event in it, and hence can-
not be taken by surprise or held in sus-
pense. But there are moments, when the
heart forgets all that it has ever heard, and
seems for the first time to witness that
night of suffering. The indifference which
long familiarity has produced, disappears
before rising emotion, and that lonely hill
top—that midnight prayer—that piercing
agony, with its bloody testimonial, and the
rude shock of Roman soldiers, all, all swim
before the swimming eye, with the fresh-
ness of first sight, till the heart thrills and
throbs at the wondrous spectacle.

But as morally grand and moving as that
scene was, it caused but little talk in Jeru-
salem. The streets of that proud city
were filled with careless promenaders—
parties of pleasure were assembled—dis-
pensation and revelry were on every side; and
the quiet of the staid citizen's home was
not interrupted by the tragedy Mount Oli-
vet was to witness. Everything moved on
its accustomed way, when, in an obscure
street in the upper chamber of an inferior
dwelling, a group of coarse clad men sat
down to a table spread with the plainest
fare. The rattling of carriages and the
hum of the mighty city were unheeded by
them, and you could see by their counte-
nances that some calamity was impending
over their heads. Few words were spoken,

and those few were uttered in a subdued
and saddened tone, that always bespeaks
grief at the heart. At the head of the ta-
ble sat one whose noble countenance pro-
claimed him chief there. He had won the
love of those simple-hearted men, and now
they sat grouped around him, expecting
some sad news; but O, they were unpre-
pared for the startling declaration that fell
from those lips: "This night one of you
shall betray me." "Is it I?" "Is it I?"—
run from lip to lip, in breathless consterna-
tion. At length all eyes centered on Judas,
and he arose and went away.

I will not speak of the conversation that
followed, but amid words that thrilled every
heart were heard such language as, "This
is my blood shed for many;" and as the
bread crumbled beneath his fingers, "This
is my body;"—strange language, and awa-
kening strange sensations in the bewilder-
ed listeners; and a mournful sadness rested
on every face, as through the silent
chamber rang those tones of tenderness.

Gradually the great city sunk to rest, and
only now and then a solitary carriage went
rattling by. It was midnight, and from
that solitary chamber arose the voice of
singing. The victim at the altar—the suf-
ferer by the wheel, struck up a hymn at the
moment of sacrifice. Was there ever be-
fore a hymn sung under such circumstan-
ces?

Through the darkened streets those twelve
forms are slowly passing towards the
walls of the city, cared for and noticed
only by the police, whom the betrayed has
put upon the track. Kedron is passed, and
they reach the garden of Gethsemane—
"Sit you here," says Jesus, "while I go
and pray yonder," and taking with him only
Peter and James and John, he ascended
the slope of Olivet. As they paused on
the solitary summit, the human heart threw
off the restraint it had put on its feelings,
and burst forth in tones of indescribable
mournfulness—"My soul is exceedingly sor-
rowful, even unto death; stay here and watch
with me." Every prop seemed falling beside
him, and in the deepening gloom and dread
that surrounded him, he reached out for
sympathy and aid. Then, as if recollect-
ing himself and the task before him, he broke
away even from those three remaining
friends, and they saw with speechless grief
and amazement his form disappear in the
darkness.

Jerusalem is sunk in slumber and security,
and nought but the tread of the watch-
men is heard along the streets. The dis-
ciples in the garden of Gethsemane are
quietly sleeping below, and all is still and
solemn, as night ever is when left alone; and
the large luminous stars are shining down
in their wonted beauty. Kedron goes mur-
muring by as if singing in its dreams, and
the olive trees rustle to the passing breeze
as if their leaves were but half stirred from
their slumbers. It is night, most quiet
night, with all its accompaniments of beau-
ty and of loveliness.

But hark, from the summit of Mount
Olivet, rises a low and plaintive moan, and
there, stretched on the dewy grass, his face
to the earth, is seen the dim outlines of a
human form. All is still around, save that
moan which rises in a deep perpetual mon-
otony, like the last cry of helpless suffering.
But listen again; a prayer is ascending the
heavens; and what a prayer, and in what
tones it is uttered. Such accents never be-
fore rung on the ear of God or man; "Fa-
ther, if it be possible, let this cup pass from
me." It is still again, and nature herself
seems to gasp for breath; and lo, there
arises another voice, in tones of resignation
sweeter than angels use, "Father, not
my will, but thine be done." O, what inex-
pressible tenderness is poured in that word
"Father"—the very passion and soul of
love is breathed forth in it. Wearied and
worn, that tottering form slowly rises and
moves through the gloom towards where
the three friends are sleeping—going, in
its humanity, after sympathy. The pres-
sure is too great—the sorrow and despair
too deep, and the human heart reaches
out its hands imploringly for help. "What
could you not watch with me one hour?"—
falls on their slumberous ears, and the lone-
ly sufferer turns again to his solitude and
his wo. Down on the earth he again
casts himself, and the wave comes back
with a heavier and a darker flow. Burst-
ing sighs, and groans that rend the air,
again startle the midnight air, and adown
those pale cheeks the blood is trickling, and
the dewy grass turns red, as if a wounded
man were weltering there. The life-stream
is flowing from the crushed heart, as it
trembles and wrestles in the grasp of its
mighty agony. Wo and darkness, and hor-
ror inconceivable, gather in fearful com-
pensation around that prostrate form, but
still the prayer goes up, and still the voice
of resignation hovers amid the tumult like
the breath of God over a world in chaos,
ruling the wild scene.

O, is this the form that a few days ago
stood on this same height and looked off
on Jerusalem below, while the sunlight
around, and the fragrant breezes loaded
with the scent of the pomegranate and
vine, visited in kindness his brow, and the
garden smiled up in his face from beneath,
and garments were strewn before him, and
branches of palm waved around him, and
"HOSANNA TO THE HIGHEST!" shook the
hill? Alas, what a change has passed
over him. No hosannas greet his ear, but
deep within his soul are voices of terror
and dismay; striving, but in vain, to shake
his constancy or darken his faith.

At length the sacrifice was paid, the fear-
ful baptism endured, and the brow pre-
pared for its chaplet of thorns. The agony
was over, but the Son of God, weak and
exhausted, lay helpless on the earth, and
a bright wing flashed through the gloom,
and "an angel appeared strengthening

him." O, no wings ever before passed the
portals of heaven with such lightning-like
rapidity, not even when the birth-song arose
from the manger of Bethlehem, as those
which sped away for the Mount of Olives,
and never before did they so joyously en-
close with their bright foldings a human
or divine form, as when they wrapped the
bloody, exhausted body of the Son of
God.

The first act in the fearful tragedy had
now passed, and the second was soon to
commence. There was, however, to be
an interval of insults, scorn and mockery.
Christ arose from the earth he had moist-
ened with his blood, and stood beneath the
stars that shone on as tranquilly as if all
unconscious of the scene that had transpired
in their light. Kedron still murmured
by, and the night air stirred the leaves as
gently as ever. All was sweet and tran-
quil, when torches were seen dancing to
and fro along the slopes of the hill, and the
heavy tread of approaching feet was heard,
and rough voices broke the holy quiet of
nature; and soon Roman helmets flashed
through the gloom, and swords glittered in
the torchlight, and a band of soldiers drew
up before "the man of sorrows." "Whom
seek ye?" fell in languid and quiet accents
on their ears. "Jesus of Nazareth," was
the short and stern reply. "I am he," an-
swered them, but in tones that had more of
God than man in them, for swords and
torches sunk to the earth at their utterance,
and those mailed warriors staggered back
and fell like dead men. It was not the
haggard and blood-streaked face over which
the torches shed their sudden glare, that
unnerved them, so, for they were used to
scenes of violence and murder; it was the
God speaking from the man.

"But so it must be that the scriptures
may be fulfilled," and the betrayer and
his accomplices take up their fallen weap-
ons, and freed them from the sudden awe
that overwhelmed them, close threateningly
around their unresisting victim. With their
prisoner they clatter down the declivity of
Olivet, cross Kedron, and their heavy tread
resounds along the streets of Jerusalem as
they hurry on to the house of the high
priest.

The night wanes away—the morning—
the last dreadful morning approaches, and
the scenes of Mount Olivet are to disappear
before the terrible tragedy of Mount Calva-
ry.—*N. Y. Observer.*

Progress of the Church of Rome.

Favored by these, among other influ-
ences, the Church, which is the great rep-
resentative of superstition in Christendom—
it is the Romish Church we mean—is rising
rapidly to some of her lost eminence and
influence. She is multiplying amongst us
her colleges, many of them under the charge
of that order, the Jesuits, who were once
the most renowned instructors of Europe.
She is entering our common schools, and
laying her hand upon the Bible to eject it.
Upon the Field of Foreign Missions she is
jostling eagerly each successful Protestant
Mission in Asia, in Oceania, or on our own
continent. De Smet, a Jesuit missionary
boasts of the hundreds of Indians baptized
near the mouth of the Columbia River, far
beyond the Rocky Mountains, and rumors
are already spread that the Papal See is to
be requested to constitute Oregon into a
Romish bishopric.* But what is far more
wondrous is the rejuvenescence of this
church in the old strong holds of Protestan-
tism in Europe. Germany, a few years
since, saw scholars like the Stolbergs and
the Schlegels passing over from Protestant-
ism into the Papal communion. Scotland,
over whose gray mountains seems yet brood-
ing the stern and solemn earnestness of
her old reformers, the land where Knox
destroyed the monasteries, "dinging down"
the rookeries that the monks might not
return, has seen of late her Romish chapels
not only, but her Romish nunneries erect-
ed, and not left untenanted by votaries.—
In England, the bulwark of European
Protestantism, the progress of the Romish
Church in numbers, wealth, boldness, and
influence, within the last few years, has
been most rapid. And in some portions of
the earth, this artful and versatile power,
rich in the arts of centuries of diplomacy,
and so long the ally of Despotism, and her-
self almost an incarnation of oppression,
seems coquetting with democracy, and
courting the spirit of social progress. It
reminds one of the prediction of the ex-
cellent Bengel, who, with all his errors in
prophecy, was a scholar eminent for learn-
ing, acuteness and profound piety, that the
last days would witness a league of Socin-
ianism and Romanism—the spirit of tradi-
tion and the spirit of rationalism. In fact,
this apostate church, branded as the Baby-
lon of New Testament prophecy, seems
disguising her wrinkles, and painting her
face until it is rent again—rent, we mean,
with some unseemly contradictions of her
old principles. Like Jezebel, in her gay
old age, with tired head and lacquered eyes,
she is seen looking out from her palace win-
dows, not like the relict of Ahab to upbraid,
but to soothe and to allure the Jehu of
the age—the spirit of Radicalism, and the pa-
rty of the movement, as with glowing axle,
it drives the chariot wheels of innovation
over every obstacle. And literature must
feel, and is already feeling, in various de-
partments, the weight of this new element,
the element of superstition, and the con-
flicting influences of our age. The contribu-
tions, for instance, of Romish authors to
English literature, have both in amount
and ability been trebled probably within
the last twenty years. As to the cramping
and degrading power of all superstition on
the mind, the restraints it imposes on the
march of science, and its violence wrought
against physical as well as moral truth, let
the story of Galileo tell, and let the records
of Spain and her inquisition attest.

We would never forget, in speaking
strongly of the errors of the Romish church,
the piety and genius that have been found
in members of her communion. The mem-
ory of her Kempis, her Fenelon, her Pas-
cal, her Arnaults, and her Nicole, must ever
remain dear to the Christian. But we
would remember that to some of the best
of these her children, she was but a harsh
and persecuting step-mother, and that she
cast out that most amiable and devout bod-
y of men, the Jansenists of France, with
ignominious cruelty—branding their name,
suppressing their books, and sparing not
their dead. Nor while we cherish, with
the tenderest reverence and affection, the
names of some among her saints whose
shoe-latches we are not worthy to unloose,
can we forget the wrongs she has inflicted
upon humanity, and her blasphemies against
God—can we blanch the long and dark
catalogue of her corruptions and errors, or
dare to overlook the sentence of prophecy,
branding her with infamy, and dooming her
disastrous splendor to a fatal eclipse, and
her power to a final and utter overthrow.—
W. R. Williams.

* Since created. † Jerem. iv. 30.

The Spirit of Scoffing.

It is no less ungracious than unwise to
indulge a scoffing temper in our souls.—
Pride and an unimproved opinion of self,
joined with contempt of others, are the true
origin of this evil. It is the more danger-
ous, and not so much to the scorned as to
the scorner, when set off with wit and mim-
icry, point and satire. But attic salt is
not the salt of the covenant; and, in sac-
red things especially, it is not to be used
by a Christian.

It may be diverting to mimic and to take
off others, in order to expose their foibles
or defects, but how and to whom is it diver-
ting? Is it to the humble, spiritual, and
mortified mind? No, but to the profane
and the carnal; or at least to what is car-
nal and profane in a Christian, which is the
very principle of all others that he would
not strengthen or encourage, but subdue.
There is so much inhumanity, as well as
irreligion, in this jeering temper, and usu-
ally so little good sense, that the Christian is
bound to oppose it both in himself and oth-
ers. Cheerfulness is his privilege; but
surely he may be happy in his mind without
planting thorns elsewhere; nay, it proceeds
from the want of true happiness, if he can
endure, at any rate, such a contemptible
shadow of it. True peace is gentle in it-
self, and glows most sweetly in diffusing
gentleness and kindness on every side.—
The happy Christian would increase his own
joy by making, if possible, every one happy
about him.

Washington's Psalm.

The Rev. Mr. Waldo, an old revolution-
ary veteran from Connecticut, who attend-
ed the celebration at Westfield on the 4th of
July, made himself quite interesting at the
dinner table. He is now nearly ninety
years old, but in the vigor of a green old
age, and was able to preach two sermons
last Sabbath.

In his remarks he referred to the allusion
made by the orator to Washington, and ob-
served that he never heard even the name
of that glorious chieftain and good man,
"without feeling the cold chills through his
whole system."

He remarked that there was a single in-
cident that came within his personal knowl-
edge, which he believed was not generally
known. It was that Washington, on the
day that he assumed the command of the
American army at Cambridge, read and
caused to be sung, the 101st Psalm, a por-
tion of which we publish:—

If I am raised to bear the sword,
I'll take my counsel from thy word;
Thy justice and thy heavenly grace
Shall be the pattern of my ways.

No sons of slander, rage and strife,
Shall be companions of my life;
The haughty look, the heart of pride,
Within my doors shall ne'er abide.

I'll search the land and raise the just
To posts of honor, wealth and trust;
The men that work thy holy will,
Shall be my friends and favorites still.

In vain shall sinners hope to rise
By flattery, or malicious lies;
Nor will the innocent I guard,
Shall bold offenders ever be spared.

The impious crew, (that fawning band),
Shall hide their heads or quit the land;
And all that break the public rest,
Where I have power, shall be suppressed.

This psalm the reverend worthy deacon
read off to the company in true primitive
style, a line at a time, which was sung
to the tune of "Old Hundred," that tune be-
ing, as the old veteran said, "just the thing
for it."

Modern improvements in psalmody have
almost obliterated the good old Psalms and
Hymns, with many of the tunes that the
fathers sang with so much spirit and under-
standing. Such a psalm as the one quoted
above, would be deemed a political one
now-a-days, and sorry are we to say it, ve-
ry many ministers would hardly deem it
a proper one to be sung on public occa-
sions.

The Death of a Mother.

Aside from that of a wife, the death of a
mother has something in it more touching
than any other event; it bursts a tie which
no other affliction can possibly dissolve.—
For when such an event does happen, we
look back upon the days of our infancy and
childhood, when a fond mother watched
over our "outgoing, and incoming," when
the dull hours of night were marked by her
wakings.

We think we have done our duty, when
we have laid her in the gloomy grave, wet-
ting it with our tears, and raised a stone
over her dust, and chanted a hymn to her

memory. But there is a duty which mat-
ternal affection has imposed upon us, and
which nothing but stern conformity to pre-
cept can perform. It is to follow her pre-
cepts and example, to take home to our
hearts the solemn warning which heav-
en-born love dictates to practice those virtues
which ornament every department of life,
and to cherish fondly the memory of her
to whom we are indebted for life, for hap-
piness, and I might almost say, for heaven.
If we fail to perform these, we prove our-
selves traitors to our nature, to our consci-
ences, and to our God.

One moment of my history has been
marked as with a pen of iron, the remem-
brance of which I shall carry with me to
the grave. I had just taken my paper and
cigar, to enjoy what I deemed a great lux-
ury. I had anticipated a season of great
happiness, when sudden as a peal of thun-
der, I was informed my mother was dead.
At first I was disposed to smile; but when
the thought came to my mind that it was a
sad reality, then human nature gave way
and the truth of the saying, "extremes
meet," was verified.

The following lines from Cover express
the feelings of a bereaved one:—
"My mother! when I learned that thou wast dead,
Saw, woe! thou conscious of the tears I shed!
Hov'ed thy spirit o'er thy sorrowing son?
To watch even then, life's journey just begun?
I heard the bell toll on thy burial day,
And turning from my nursery window drew
A long, long sigh, and wept a last adieu!"

Touching Incident.

The following touching anecdote is ex-
tracted from a pamphlet drawn up by the
Rev. Mr. Longmuir, of Mariners' Church,
Aberdeen, and which we would recommend
to the perusal of our readers. On the close
of an address recently delivered by Mr.
Longmuir, the chairman, Wm. Chapman,
Esq., said that—

"A few years ago, he was owner of a fine
vessel which sailed from this port. Her
captain had been brought up by him from
his youth, and when sufficiently qualified,
had been sent to sea as captain of this ves-
sel, with orders never to sail from the port
on the Lord's day. For a long time these
orders were faithfully obeyed. The cap-
tain—honest and industrious in his busi-
ness—became highly respected by his em-
ployer. On one occasion all was ready to
go to sea. The season was fine, and the
captain had resolved to take his wife and
child with him on the voyage. They were
on board. Adverse winds sprung up, and
the vessel was detained for several days.—
On the Lord's day morning the scene was
changed; the wind was fair and many ves-
sels that had been wind-bound were getting
under weigh. Alas! the temptation was
too strong for his weak faith, and he yield-
ed to it. Within little more than twelve
hours after their crossing the bar at Shields
every one on board that vessel was lost.—
None were left to explain the circumstan-
ces which brought about this melancholy
event; but it was supposed that the vessel
had struck upon a sand-bank, and that the
captain, having lost the moral courage and
self-possession arising from a conscience at
peace with God, had quitted his vessel, and,
with all on board, had taken to a small
boat, which was overturned in the surf,
when the whole crew were called to appear
in an eternal world. The vessel shortly
after floated with the rising tide, and came
on shore apparently just as the crew had
left it—the cabin dry, and a canary-bird
hanging in its cage, full of life and vigor,
singing as if all was well, and its shipma-
tes occupying their accustomed places."

Resemblance to God.

Resemblance to God results from our
intimacy with him. "Evil communications
corrupt good manners." But while a "com-
pany of fools shall be destroyed, he that
walketh with wise men shall be wise." We
soon assume the manners and imbibed the
spirit of those with whom we are familiar,
especially if the individual be a distinguish-
ed personage, and we pre-eminently revere
and love him. Upon this principle, the
more we have to do with God, the more we
shall grow into his likeness, and the follow-
ers of him as dear children." When Moses
descended from communion with him, his
face shone; and although he was not aware
of the lustre himself, the people could not
steadfastly behold him for the glory of his
countenance, and he was constrained to
hide it under a veil. The Christian, too,
may be insensible of his excellences and
proficiencies; but his profiting will appear
unto all men; all will take knowledge of
him that he has been with Jesus.—*Jay.*

Dorillities.

The recent death of William Dorrell at
Leyden, Mass., at the age of 94, revives
the memory of a fanciful sect of which
he was founder and head, but which long
since came to a singular and instructive
end.

Dorrell was a deserter from Burgoyne's
Army. In 1797 he put forth pretensions
to supernatural powers, and declared that
it was not in the power of man to hurt him.
He and his followers abstained from eating
flesh, and used neither food or clothing ob-
tained by the death of animals, discarded
all revelations except what Dorrell received,
and set at defiance the laws of man. The
finale we copy from the Greenfield Gaz-
ette:—

"Meetings were held once a week, at
which their worship principally consisted in
eating, drinking, singing, fiddling and dan-
cing, and hearing lectures from Dorrell,
who was well qualified for that purpose.—
They had a covenant by which they placed
a large share of their property in common
stock, and the blacksmith became their
treasurer. In a short time Dorrell collect-
ed a large society, among whom were some
very respectable families in the towns of

Leyden and Bernardston. Massachusetts
people went from all the neighboring towns
to hear and see the marvelous doings of
Dorrell and his associates. At length, at
one of their meetings, a goodly number
having assembled, Dorrell opened with mu-
sic and began to deliver his lectures. At
that meeting one Ezekiel Foster, of Ley-
den, attended as spectator. He was a man
of good sense, of giant frame, and had a
countenance that bespoke authority.—
When Dorrell came to the doctrine of his
mysterious powers, he had no sooner ut-
tered the words "no man can hurt my flesh,"
than Foster arose, indignant at his blasphem-
y, and knocked Dorrell down with his
fist. Dorrell, affrighted, and almost sense-
less, attempted to rise, when he received
a second blow, at which he cried for mer-
cy. Foster promised to forbear on condi-
tion that he would renounce his doctrines,
yet continued beating him. Soon a short
parley ensued, when Dorrell consented, and
did renounce his doctrine in the hearing of
his astonished followers. His followers,
chagrined and ashamed at being made the
dupes of such a base fellow, departed in
peace to their homes. Dorrell promised
his adversary, upon the penalty of his life,
never again to impose upon the people."
Vermont Chronicle.

To PRESERVE POTATOES.—The follow-
ing very simple method has been discov-
ered by accident. A person at Annaberg
had a quantity of charcoal in his cellar, which
he removed for the purpose of depositing
a large heap of potatoes in its place, omit-
ting to sweep up the dust at the bottom.—
At the end of the Spring, when they gener-
ally begin to sprout, he found that not
one of these potatoes had germinated, and
that on being dressed, they retained all
their original flavor.

Mind what you run after! Never be con-
tent with a bubble that will burst, or a fire-
work that will end in smoke and darkness.
Get that which you can keep, and which is
worth keeping.

Oh, how many have been wheeled to
hell in the chariot of earthly pleasures,
while others have been whipped to heaven
by the rod of affliction.

GENIUS.—One of the strongest charac-
teristics of Genius is—the power of fighting
its own fire.

Advertisements.

The Rhyphagogen Shampoo.
A BOTANIC EXTRACT
For Strengthening and Cleansing the Hair,
REMOVING all extraneous matter from the roots,
and preventing its falling out, or becoming gray,
the latest period of human life. Manufactured by
WILLIAM G. PATTERSON, at the Hair Dressing Saloon,
U. S. Hotel Building, State st., Hartford, Conn. The
attention of all who are suffering from Baldness, or the
gray in the roots of the Hair, is respectfully called to this
only elegant and beautiful article, which for its strength-
ening, stimulating and nourishing effects has no equal,
its astonishing, cleansing, softening, blanch and streng-
thening properties will be apparent in the first application,
and it is the most unique and restorative ever
offered to a discriminating public.

Monuments.
JAMES G. PATTERSON, Marble Manufacturer,
Hartford and Litchfield, Conn., would respectfully
announce to the citizens of Hartford, and the public
generally, that he has opened an establishment at 35
Main street, (directly opposite Union Hotel), where he
will manufacture at the lowest possible prices, all kinds
of MONUMENTS and GRAVE STONES, of the best
American and Foreign Marble.
CHURCH TABLES, CHIMNEY PIECES, MANTLES, CEN-
TER TABLES, PIER, BURIAL and COUNTER TOPS, of Eng-
lish, Italian, or any other kind of Foreign Marble, which
may be preferred, executed at short notice, and in a su-
perior style of workmanship.
All persons in want of any kind of work in the Mar-
ble line, are respectfully requested to call and examine
his styles of workmanship before purchasing elsewhere.
Monuments delivered to any yard in the city, free
of charge.
Sept. 5. 1845

PROTECTION INSURANCE COMPANY.
AND MARINE, Capital 150,000 dollars, office No. 5
Exchange Buildings, north of the State House, Hart-
ford, Conn. This Company insures all kinds of prop-
erty, and all kinds of Marine risks on terms as fa-
vorable as other Companies. Office open for the transac-
tion of business at all times during the day and even-
ing.

The following gentlemen compose the Board of Di-
rectors:
Daniel W. Clark, Ezra Strong,
Wm. W. Ellsworth, John A. Ward,
Charles H. Northrup, John Warburton,
Wm. Kellogg, Eliza Pack,
Lemuel Humphrey, Thomas Bickney,
Benjamin W. Greene, A. G. Hazard,
Will Threlkeld, E. G. Hoar,
Elery Hills,
DANIEL W. CLARK, President.
Hartford, Jan. 1, 1845.

ETNA INSURANCE COMPANY. Incorporated
in 1819, for the purpose of insuring against fire
and damage by fire only; Capital 200,000 dollars, ac-
crued and vested in the best possible manner—offer
insurance on terms as favorable as other Offices. The
business of the Company is principally confined to
risks in the country, and therefore so detached that its
capital is not exposed to great losses by sweeping fire.
The Office of the Company is kept in their new Build-
ing, next west of Treat's Exchange Office, No. 10
State street, where constant attendance is given for the
transaction of the public.

The Directors of the Company are:
Thomas K. Brace, Silas B. Hamilton,
Samuel Tudor, Frederick Tyler,
Griffin Stearns, Charles H. Northrup,
Joseph Morgan, Samuel G. Becham,
Joseph Pratt, Whiteland J. Corwin,
James Thomas, Miles A. Tuttle,
Ward Woodruff, Ezra White, Jr.,
Joseph Church, John L. Russell,
Klester Seeley.
THOMAS K. BRACE, President.
S. L. LOOMIS, Secretary.

The Etna Company has Agents in most of its
towns in the State, with whom Insurance can be ef-
fected.
January 1, 1845.

HARTFORD FIRE INSURANCE COMPANY.
Office North side of State House Square, between
U. S. Hotel and Eagle Tavern.—This Institution is the
oldest of the kind in the State, having been established
more than 30 years. It is incorporated with a Capital
of 150,000 dollars, which is invested and secured in the
best possible manner. It insures Public Buildings,
Stores, Merchandise, Furniture, Books, and personal
property, generally, from loss or damage by fire, on the
most favorable and satisfactory terms.
The Company will adjust and pay all its losses with
liberality and promptness, and thus endeavor to obtain
the confidence and patronage of the public.
Persons wishing to insure their property, who reside
in any town in the United States, where this Company
has no Agent, may apply by mail directly to the Sec-
retary, and their proposals shall receive immediate
attention.
The following gentlemen are Directors of the Com-
pany:
Eliphalet Terry, Julius S. Morgan,
S. H. Huntington, James G. Goodwin,
H. Huntington, John P. Brace,
Albert Day, Charles Russell,
Henry Kenney,
JAMES G. BOLLES, Secretary.
Hartford, Jan. 1, 1845.

BURR & SMITH,
Book